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August 23, 1967

herald

OF HOLINESS

UNITED METHODIST CHURCH

The Least of These

(See page 6.)

Barbados: a Caribbean Gem

(See "About the Cover," page 4.)



IN THE HEART of Bridgetown, Barbados, the colorful Regiment Band performs. Stately government offices rise in the background.



ONCE QUEENS of the Caribbean, the two- and three-master schooners still sail between the islands of the south Caribbean. They lie at anchor at Bridgetown.



General Superintendent Young

Moral Excellence

It is passing strange that, in an age of scientific skill with emphasis upon detailed excellence and penetration in understanding, so many seem to settle for carelessness and superficiality in moral values. Surely the strength of the inner man affords both meaning and stability to life itself.

The search for meaning and perspective goes on regardless. Even the unbelieving reveal their quest by their very restlessness. Undeniably, small purposes make for small living. Captain James Cook is reported to have said concerning his voyage to Canada's west coast in 1778: "I had ambition not only to go farther than any man had ever been before, but as far as it was possible for a man to go."

Jesus does not hesitate to say that He is the Way, the Truth, and the Life, and He makes himself central in access to this Way (John 14:6). He invites us to take up our cross and follow Him. This is the way of true moral excellence. Peter also summarizes the situation well, "As obedient children do not shape your lives by the passions that controlled you in your previous ignorance; instead, as the One who called you is holy, so should you personally become holy in all your conduct; for it is written 'You shall be holy, because I am holy!'" (I Peter 1:14-16, *The Berkeley Version**) Here is the argu-

ment that weighs a ton and it is unanswerable!

But this is a way of faith and it lends us courage to be steadfast. Care must be exercised to avoid describing this way simply in terms of its disciplines and prohibitions. Rather, it is a way of ethical choices based on abiding values. The Bible speaks in this vein about Moses' supreme choice made so long ago. "By faith Moses, when mature, refused to be called a son of Pharaoh's daughter, and preferred sharing maltreatment with the people of God rather than enjoying the short-lived pleasures of sin, for he considered the contempt, such as came to Christ, a greater wealth than the treasure of Egypt. Indeed, he fixed his eye on the final recompense" (Hebrews 11:24-26, *The Berkeley Version**).

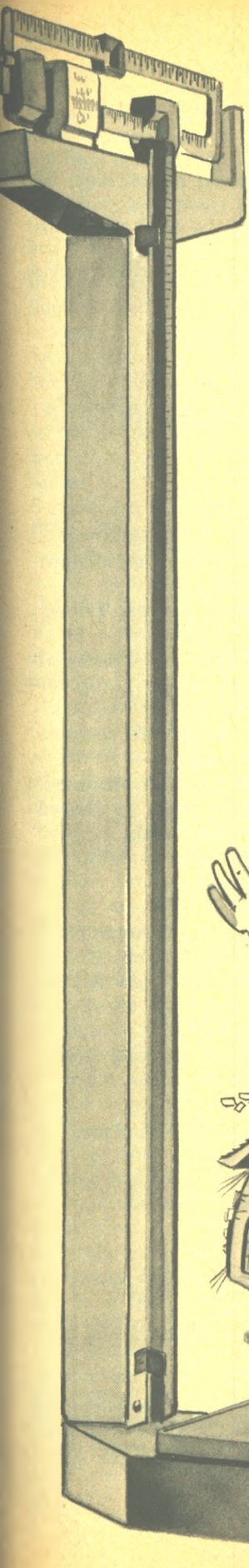
George MacDonald, the quaint Scottish preacher and writer, insisted, "Faith is the human shadow of Thy might." He adds:

To trust is to step forward out of the night—

*To be—to share in the outgoing will
That lives and is, because outgoing
still.*

This is the way of moral excellence and it is a combination of terror and delight. But it always affords challenge. Let us not accept less than God's redeemed best. This is our reasonable service.

*The Berkeley Version, © 1945 by Gerrit Verkuyl; assigned to Zondervan Publishing House, 1958.



Slimming is big business. For various reasons—personal, medical, social, insurance, or athletic—the discipline of a daily battle with palate and calories to reduce coronary risk is undertaken by both sexes, with contrasting results: triumph or despair.

When the real or exaggerated claims of patent foods and the encouragement of group therapy are sensibly evaluated, the only sure way of relieving the toiling, overworked, patient, miraculous heart of its unequal conflict with surplus weight is to eat less. The valve of intake controls the counters of assurance or alarm.

It is surprising that Christian fasting as taught by Jesus and practiced by the early believers is not given its rightful place in the struggle for a healthy body and longer life.

Sir Francis Chichester, for example, the mariner of "Gypsy

Moth IV," attributes his deliverance from an advised operation for lung cancer fifteen years ago to prayer, fasting, and reasonable dieting.

More surprising still is that fasting is largely neglected in combating spiritual heart failure—the coronaries of sloth, lukewarmness, and indulgence—that afflict churches endangered by the overweight of an undue proportion of undisciplined, unhealthy members who tax the willing, collective heart of a faithful membership.

Crossing the path of nature and challenging the established pattern of seven-day-a-week main meals and in-between, fasting is an unwelcome self-denial in a more affluent day, when eating out is almost routine and home menus are a science of choice and cooking. But beyond its acknowledged contribution to physical well-being, neither neglect nor misunderstanding can alter the truth that fasting

AN OVERWEIGHT CHURCH

• By Albert J. Lown
Paisley, Scotland

is a potent and effective spiritual weapon.

King Jehoshaphat resorted to fasting when invasion threatened. Prophets like Moses, Daniel, and Joel practiced it in personal and national crises. It was given priority by Ezra, the scribe, in organizing returning refugees, by the Early Church in seeking guidance and sending missionaries, and by Jesus himself in meeting temptation and seeking spiritual renewal.

Faith that can move mountains needs not only the inspiration of prayer, but also the concentration that fasting makes possible. "This kind"—the defiant devils that blight the lives of young people and break the hearts of parents—"can come forth by nothing, but

by prayer and fasting" (Mark 9: 29), was the Master's reply to perplexed and powerless disciples.

Yet in no sense should abstinence from food be regarded as a form of penance, an enforced denial meriting the free grace of God. It should certainly not be prescribed for unwilling people as a ritualistic observance after the pattern of a Moslem fast or a Catholic Friday. It has no connection with drab clothing, mournful appearance, or self-imposed misery.

Such "old bottles" of legalism were refused by Jesus as a medium for the joyous expression of the "new wine" of life in Him. "Away with it!" is God's ultimatum through Isaiah to those who fasted for self-pity and praise of men, without thought or compassion for needy humanity.

Genuine, God-honoring fasting is far removed from the farce of

penance, ritual, or parade. It is a potent force often linked with prayer, particularly when seeking divine counsel and aid—as witness Queen Esther in Shushan, Daniel in Babylon, Paul in Damascus, the apostles and elders in Antioch. The time saved is dedicated and mind and body are tuned for uninterrupted prayer.

Fasting is the parent of sacrificial giving, as evidenced by the Prayer and Fasting League of the N.W.M.S., the contemporary bread-and-cheese lunches that support social and humanitarian projects, and, surprisingly, by the Pharisees! Though rebuked by Jesus for neglecting weightier matters, they were commended for linking fasting twice a week with tithing.

The denial of bodily appetite is but a symbol of dedication to a greater fast that God has chosen: to feed the hungry, relieve the oppressed, clothe the naked, loose the prisoner.

Spiritual culture has preeminence in motives for fasting, but it is undeniable that social service is the outcome of a maturing experience and mastered body.

There are no hard and set rules for fasting, but rather one guiding principle. Whether fasting is prolonged, selective, or partial for a particular day or meal, it should never be undertaken at the expense of health. "I pray you," said Paul to a ship's company who were in danger of carrying fasting to extreme and unpractical lengths, "take some meat: for this is for your health."

In the dark and desperate days of his own century and generation, Joel, the prophet of Pentecost, called for a national fast embracing priests and people, newlyweds and children. Are these not darker days for the Protestant faith, for democracy and the rule of law? Can we then omit fasting as a testimony of life's spiritual

priorities and a scriptural means of checking coronaries in a day when men's hearts are failing them for fear of those things coming upon the earth?

Physically, with few exceptions, the hearts of Nazarenes would benefit from wise fasting. Spiritually, the risk and rate of heart failure among members would be reduced and the heart of a church now middle-aged would beat with stronger rhythm in prayer, service, and sacrifice.

Philosophy of Life

I'd rather be a channel
Than a great big stagnant
pool.
I'd rather bless my fellow-
men
Than rate the name of
fool (Luke 12:20).

You can wear one costume
at a time—
The rich can do no more.
So rather than to hoard
one's wealth,
Share some to help the
poor.

We're going through this
world but once;
Our day will soon be run.
Then why not leave an
epitaph,
"He lived to help some-
one"?

• By John W. Ames

About the Cover . . .

Barbados, a small (14 by 21 miles) but colorful island in the West Indies, 200 miles off the South American continent, has a population of 250,000.

While becoming an outstanding tourist attraction, the island also has provided a growing base for the Church of the Nazarene.

Thirty-two churches are sprinkled through the island, one for every 8,000 persons. There are 19 pastors among the 25 national workers, and 8 missionaries. Ninety-six national children attend 4 Nazarene schools.

In all, there are 1,410 Nazarenes on the island.

Field superintendent is Rev. Lawrence Faul.

—Managing Editor

Holiness and Christ's Return

• By Ivan A. Beals

Quincy, Illinois

Of all the incentives to holy living proclaimed in the Scriptures, some of the most direct statements have to do with being ready for Christ's return. For example, in I John 2:28, we are exhorted to abide in Christ that, "when he shall appear, we may have confidence, and not be ashamed before him at his coming." Also, it is said in I John 3:3 that "every man that hath this hope in him purifieth himself, even as he is pure."

The hope of Christ's return certainly establishes the reason for the "reasonable service" admonished by Paul when he wrote, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). Too, "the appearing" of Christ gives positive and ultimate bearing to the age-old divine command, "Be ye holy; for I am holy" (I Peter 1:16). Then in the high priestly prayer of our Lord (John 17) our unity in holiness of life is connected with our preparedness for His return.

If anything should arouse and inspire Christians to seek heart purity, it is surely the expected return of our Lord and Savior, Jesus Christ. Yet some have mistakenly regarded the doctrine of holiness as merely the requirement of so-called "holiness" churches upon believers. Others have viewed the scriptural call to holiness as spiritually ideal, but actually impractical.

Even so, most people recognize that holiness of some kind will be necessary to stand unashamed before God. Although it is tragically insufficient, the widespread general concept of holiness is: Do the best you can, and God and the church will assume the rest.

However, God's Word is definite and specific in declaring that, if we are prepared to meet Christ when He comes again, we must be pure as He is pure. Careful consideration will reveal that the doctrines of holiness and of the second coming of Christ are inseparable.

From the time Jesus preached His peerless Sermon on the Mount, there could be no doubt that following Him meant more than ceremony or merely doing the best one could. His was a call to a far more demanding life than that of the legalistic Pharisees.

As Jesus put it in the sixth beatitude, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). Thus, early in His ministry, Jesus made it plain that a child of God must live a life corresponding to that of the Father. He went so far as to command, "Be ye therefore

perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

Again and again, in Christ's teachings, He reminded His followers that life is man's proving ground, and spoke of the necessity of making wise choices and prompt preparation to be ready for His return. For instance, in the parable of the servants waiting for their lord (Luke 12:35-40), Jesus closed His remarks by saying, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Then, in the parable of the ten virgins (Matthew 25:1-13), Jesus compared the preparation of the five wise and the five foolish virgins, and He admonished the disciples, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (v. 13).

Finally, in perhaps the last parable of His earthly ministry, that of the vine (John 15), Jesus made it clear how His followers could be ready. The key words are, "Abide in me," and they were apparently recalled with the Spirit's prompting as John wrote his First Epistle.

However, before the full impact of these three words, "Abide in me," can be realized, further consideration should be given to Jesus' high priestly prayer for His disciples at the Last Supper. The heart of Christ's concern for His followers is that they be sanctified, made holy, through the truth of God (John 17:17).

The previous promise of the Master had spoken of another Comforter that would be sent (John 14:16, 20), that His followers should live a holy life, and thus be prepared in holiness to meet their Lord when He returns. Obviously, the gift of the Holy Spirit is the divine Agent who is to prepare the hearts of men for the coming of their Lord.

Thus, to be ready, to stand before Christ unashamed and with confidence, we must surely "abide in him." To "abide in him" means to "walk . . . as he walked." To walk with Him certainly means to "walk in the light," which results in cleansing and fellowship.

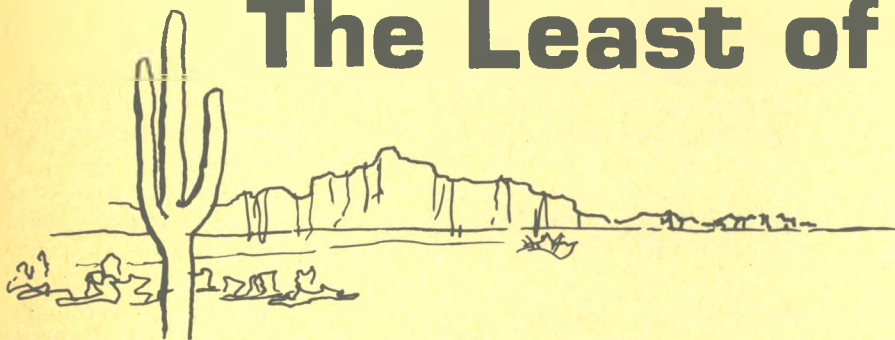
So holiness is required if we would see God the Son at His coming. In order to love and desire Christ's appearing, we must be made pure as He is pure, cleansed by His blood, which purifies the heart from all sin.

Are you abiding in Him? Are you ready for Christ's return? Holiness is the required answer.



My son's eyes searched the mass of
humanity for a dark
face with sad, pleading eyes

The Least of These



• **By Leroy Reedy**
Bourbonnais, Illinois

The burning Arizona sun found us searching early for a parking place near the route of the famous Phoenix rodeo parade.

We found a spot eight or ten blocks from the parade route and hurried toward the sounds of marching bands and prancing horses.

As we rounded a corner, we came face-to-face with a Negro man carrying a small pack upon his back. We started to brush past him when he spoke to us:

"Sir, could you please give me a little money for a sandwich? I've walked all the way from Tucson and I haven't had a square meal in three days."

Just a bum wanting a little money for liquor, was my first thought. But then as I looked into his dark, honest eyes and noted the perspiration-soaked clothes covered with white alkali dust, I concluded that this was not a bum

but simply a man down on his luck.

I reached into my pocket and came up with a nickel and a dime. I dropped them into his outstretched hand and stammered lamely, "That's all the change I've got. Sorry."

We pushed past him and hurried on our way. We had gone possibly half a block when Chuck burst out, "But, Dad, that wasn't all the money you had, was it?"

"I know, Son," I protested weakly. "I didn't say it was all the money I had. I said it was all the change I had. I have a dollar left, but I was saving that to buy popcorn and ice cream for us while we watch the parade."

"Dad, is it right for us to enjoy popcorn and ice cream when a man is really hungry?" and then he continued eagerly, "Let's find him and give him the dollar!"

We turned and started on the

run looking for the weary, dust-covered traveler.

"I would have given it to him before but I was afraid you wouldn't understand!" I explained as we raced along.

"Aw, Dad, I wouldn't care," he returned.

We ran back and looked down a cross street. We raced to the next corner. But he was gone! It seemed the Arizona sun devils had caught him away or he was swallowed up in the mass of thousands of spectators lining the streets for miles.

I rationalized, "Oh, well, he probably would have spent the dollar for liquor anyway."

"No, Dad, I believe that man was really hungry. He needs money for food," Chuck replied.

I searched my mind for words but could find no reply.

We finally found a thin spot in the crowd and set ourselves to view the parade.

What a marvelous spectacle it was! We saw hundreds of the most beautiful horses I had ever seen. There were snow-white horses, palominos, blacks, dapple grays, roans. There were mustangs as wild as the desert coyotes. There were Indian ponies; there were cowboys on beautiful quarter horses with expensive, silver-mounted saddles.

We saw a thousand exciting scenes, but all afternoon I could see my son's eyes searching the mass of humanity for a dark face with sad, pleading eyes. He was paying very little attention to the parade and my face burned with embarrassment that I had misjudged my son and acted selfishly. A travel-worn stranger had asked for bread and I had given him only a crumb.

Suddenly an ice cream vendor's shrill voice rose above the din, "Get your ice cream bars right here. The coldest, most delicious, creamy ice cream you have ever tasted."

I reached for my wallet and looked at Chuck.

"Like to have an ice cream bar?" I asked doubtfully.

He looked at me with those dark, reproachful eyes, and the sun glistened brightly on his raven-black hair.

"No thanks, Dad. I couldn't eat a thing!"

We stood and watched a while longer, but in every scene I looked upon there was a dark, sad face with pleading eyes.

Finally Chuck said, "Dad, why don't we go home? Who wants to watch an old rodeo parade anyway?"

We walked back to our car in silence.

In the days that followed I began to see myself as a Pharisee—I was long on words and short on deeds. I promised God and myself that I would look for some opportunity to redeem myself.

I did not have long to wait. One day I took my high school speech class to the Phoenix courthouse to give them opportunity to see lawyers in action on a murder case.

While the lawyers battled it out before a packed courtroom, I suddenly remembered a phone call that I needed to make. I rushed

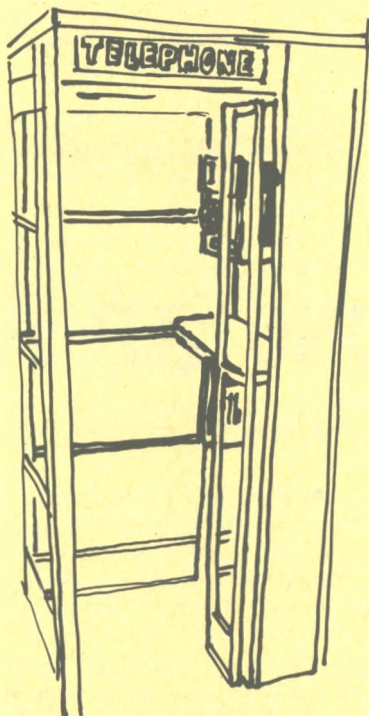
out and found the phone booth occupied by a Negro woman. While waiting for her to finish her call, I noticed that she was very excited about something, for her voice rose so that I could hear much of what she said through the closed door of the phone booth.

When she finished her call, she stepped out of the booth, large and motherly-looking. Her clothes were cheap, her shoes all run over at the heels.

I said, "Ma'am, are you in trouble?"

She looked up in surprise and stopped short. Her eyes were swimming with tears. She answered with a voice that trembled with emotion, "Mister, I sure am!"

"Ma'am, I am a minister of the



gospel and a schoolteacher. Would you like to tell me about it?"

She put her handkerchief to her face and struggled to control her emotions so that she could speak. Finally she burst out, "The judge just sent my husband to prison for six months. My rent is due; my furniture payments are due; I don't have a job; my groceries are all gone, and I don't know what I'm gonna do!" Then she burst into tears which spilled down over her face and dropped off on the floor. Her body shook with sobs.

My first thought was to ask,

"Why don't you go to the welfare agency?" Then it occurred to me that this might offend her. She evidently wanted to be self-supporting. Finally I said, "Ma'am, are you a Christian?"

She nodded vigorously.

"Well," I continued, "God is not dead."

She answered quickly, "It surely seems so right now."

I talked to her for several minutes. I assured her that I had many friends and that I would do something to help her find a job. I took her name, address, and telephone number.

After school that evening, while my wife was still working, I raided our pantry. I found several unopened packages of staple foods, and I took all I could carry to the car. The address was a small, cheaply constructed, barny apartment house in the Negro section.

In answer to my knock a pretty little girl in short, tightly braided pigtails came to the door. When I told her who I was and why I came, she threw open the door and flashed a bright smile.

"I'm baby-sitting with the children," she said, "while my aunt is looking for a job."

I looked at the children and saw three pretty little girls ranging in age from two to six. They were clean and their hair was neatly combed.

The house was clean, and the furniture was cheap but new. I opened the refrigerator to put away some of the food I had brought. Old Mother Hubbard's cupboard was no more bare than this empty refrigerator.

I went home that night and slept little. I rolled and tossed. The picture of the sad-faced man at the rodeo parade was gone now and in its place I could see the weeping eyes of that frightened mother, an empty refrigerator, and three little grave-faced girls.

My wife woke up and inquired sleepily, "What's the matter with you? Are you sick?"

"Yes," I answered, "in a way, I am."

The next day I made several phone calls to friends but had no success in locating a job for her.

That evening, while we were eating dinner, the phone rang.

When I answered there came again that deep, rich, contralto voice that I remembered from the courthouse conversation.

"O Sir, everything's gonna be all right. I found a job today!" Then she broke into tears again and wept.

That night I slept soundly.

I never saw her again but that experience taught me many things. One was that all this mother needed was for someone—anyone—to help share the burden of these colossal problems until she could get hold of herself. She simply needed somebody to say, "I'm concerned about your welfare. I'll do what I can to help."

I am partially responsible for every boy who groans in pain on a hospital bed in Vietnam.

I have a share in the grief of every father and mother, sweet-heart, wife, and child who weeps beside a flag-draped coffin. "Whenever, or wherever, the bells toll, they toll for me."

I slept. I dreamed. I seemed to climb a hard, ascending track

And just behind me labored one whose face was black.

I pitied him, but hour by hour he gained upon my path.

He stood beside me, stood upright, and then I turned in wrath.

"Go back," I cried. "What right have you to stand beside me here?"

*I paused, struck dumb with fear, for lo! the black man was not there—
But Christ stood in his place!
And oh! the pain, the pain,
the pain that looked from that dear face.*

(Author unknown)

My son has been gone from this sad world over seven years now. He died in the shattering, grinding crash of an auto speeding into a cruel bridge abutment. His friend, the driver, had gone to sleep. In my imagination I still can see his dark, serious eyes and I fancy I can hear him saying, in his quiet voice, "Dad, is it right for us to enjoy popcorn and ice cream when a man is hungry?"

How to Lose an Argument

• **By Milo L. Arnold**
Colorado Springs, Colorado

We all like the democratic process. We like to form our opinions, make our speeches, and cast our votes. We like it especially when we get our way in the election.

However, if it were not for the possibility of losing, winning would be no pleasant victory. No person is sufficiently mature to be trusted with a ballot who is not capable of losing in an honorable manner.

Our church is a democratic organization and we like it that way. We believe church members should elect their boards and choose their pastors. They should assign responsibility and also bear respon-

sibility. Every member should have the right to vote on property transactions, building programs, incurring indebtedness, and assuming obligations.

We believe local members should elect delegates to the district assembly, which chooses a superintendent and selects delegates to the general assembly.

We believe the general assembly should set policies, elect a general board, general superintendents, and other officers. We believe that, in turn, each board member or officer should accept responsibility and should be given voting rights in his situation.

Church membership is a respon-

sible relationship, and whether sitting in a local church pew or presiding at a general assembly, we must accept our responsibilities as Christians. We do not want doughballs on boards nor jellyfish in offices. All along the line we must be persons who are thoughtful and prayerful. We must cast our vote and we must be capable of losing with dignity or winning with humility.

In a democratic body, losing is a real possibility. That possibility is our safeguard. We must know how to make the best of a situation we did not choose or be capable of humbly carrying off a victory given us by a majority.

We are still citizens of our

There is neither Jew nor Greek . . . for ye are all one in Christ Jesus (Galatians 3:28).

Becoming one in Christ implies love, and love impels active concern for all. John Donne said it well:

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main. . . . any man's death diminishes me, because I am involved in mankind . . ."

After becoming one in Christ, what happens to *one* of us matters to all of us.—G. A. Gough.

country even when the election returns disappoint us. We are still members of our church when we do not get our way. When the vote is over, we are neither the majority nor the minority, but we are THE CHURCH.

If 51 percent of the people believe this is the way the church should go, we are going with the church. We might have lost a vote, lost an argument, or lost a pet notion; but we refuse to lose more than that. We refuse to lose our Christian dignity and we refuse to lose our friends. We need not lose our church nor force our church to lose us. If we are really smart, we can lose an argument without losing everything around it.

In decisions relating to the church all the people are trying to accomplish the same thing. If there is a division of opinion, it is likely that each group sees a way the project can be accomplished. The vote is our way of choosing between various ways, so that we concentrate our efforts. If we make the decision of the church our own decision, we will be able to work happily at the task. If we insist upon making our own decision the decision of the church, we will destroy more good than we accomplish.

How foolish and immature it is for any person who loves God and His kingdom to think himself too good or too wise to work with the majority! To revile the majority, to refuse to work with the corporate choice, or to continually

reflect upon the integrity of the group is a sign of childishness bordering on senility.

What a thrill to watch a church at work! A decision must be made whether to remodel the old church or to build a new, expensive structure. The people discuss it, argue it, pray about it, and finally come to vote on it. When the vote is in, they are THE CHURCH and they go out, loving each other and ready to help do the job they have decided to do.

Whether it be in the local church, the district or general assembly, the general board, or any other body representing the church, the members are happily committed to the church. They are not the majority or minority, not winners or losers, but Christians who are Nazarenes with a job to do. If they lose their vote, they are still proud of their church. It may take some praying, some heart-searching, and some stern self-discipline but they know how to lose an argument.

He who cannot accept the mandate of the church but persists in advertising his minority position, making snide remarks about the opposition or sharply drawing lines which reflect upon those who differ with him, will soon stand lonely within his self-made fence.

He who is so self-impressed as to measure the wisdom of everybody else on the basis of agreement with him is blowing into the wrong end of the horn, and what comes out is not music. The fact that people pay him less and less attention will protect the church from annoyance. The church is too big for people who insist upon losing friends if they lose an argument.

Losing arguments may be painful, but the pain passes quickly when we preserve those relevant things surrounding the issue. Winning an argument is exhilarating, but its joy passes quickly if we lack the humility to wear victory with dignity. Arguments lost honorably or won humbly become woven into the fabric which clothes the church with beauty. Knowing how to lose an argument may be more important than being able to win it.

An Antidote for Worry

At fifty-five, Sir Walter Scott carried an intolerable burden of debt. In a few years he practically disposed of it. However, it cost him his life.

His doctor said to him, "Sir Walter, if you do not cease worrying you will die." With a sad smile, he said: "Why, Doctor, as long as that debt is hanging over my head, I cannot help worrying. I know the worrying is killing me. But you might as well go and tell my cook to order the water in the kettle not to boil, as to command my brain not to worry."

The Holy Bible reveals to each of us a way of victory over worry.

It involves "casting all your care upon him." The care of your past with its sin, wasted life, and unpleasant memories; the care of your present, which is filled with daily trouble and anxiety; your future with its fears and apprehensions—unload it all upon Christ.

"Casting" means more than just "to toss." It signifies a definite act of the will. This involves personal responsibility. We must learn to leave daily our burdens with Him.

Philippians 4:6 says: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." In Matthew 6:25-34 our Lord taught that anxious care is needless, useless, and faithless.

Worry does not empty tomorrow of its sorrows, but it does empty today of its strength and happiness.

—James A. Hamilton

Editorially Speaking

■ ■ ■ F. PURKISER

Wearing or Bearing the Cross

The cross is a great deal easier to wear than it is to bear. There are many who are willing to wear the cross in the coat lapel or even as an article of adornment. There seem to be few who are willing to bear it, as Jesus did, through the smelly marketplace to a rocky hill outside a city wall.

It is a mute tribute to the power of Christ's atoning death and victorious resurrection that a cross ever became the symbol of Christianity. There was nothing lovely about a cross in New Testament times. It had even less attraction than a gallows, an electric chair, or a firing wall in our day.

The cross was an instrument of death—not peaceful or a silent passage from a state of drugged unconsciousness, but horrible, torturous, unbelievably cruel death. It was a merciless death reserved by the Romans for slaves and foreigners.

One could scarcely see a cross without a shudder. It typified all of man's vicious inhumanity to man.

Yet it was the Cross that became the sign of earth's greatest glory. It was the Cross through which came the redemptive power of the living God into human life.

What makes the wonder of the Cross is not its shape nor its pagan symbolism. The wonder of the Cross is the Christ who died there, whose blood became "a fountain for sin and uncleanness."

Yet the Cross loses its meaning unless it becomes more than the symbol of a great death and the faith that is founded on it. Thomas Shepherd asked the question,

*Must Jesus bear the Cross alone,
And all the world go free?*

The only possible answer is,

*No, there's a cross for ev'ry one,
And there's a cross for me.*

Bearing the cross as Christ commands it is no vague abstraction, no starry-eyed idealism. It is hard reality, right at the heart of Christian living.

BEARING THE CROSS stands for a death in the life of the Christian, just as it stood for the atoning death of Christ. It is, as Paul expressed

it, the crucifixion of "our old man," so that "the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

That is, the cross represents a crisis of crucifixion in which the carnal self dies in order that a Christlike self may rise and live. Again Paul is our teacher: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Dying like this is complete and ultimate. It breaks ties with the old life and the unclean nature of which that old life was an expression. It is indeed the total liberation of the soul from what would fetter and bind. As James Reid put it in a notable paragraph:

"The man who carried his cross to the place of execution was already dead to the world. The old life was over for him. The clamorous appeals of egotism had lost their power. He belonged already to another world. That is the kind of freedom Christ would have us seek and find—the detachment from the appeals and the imperious impulses of self-centered desires."

YET FOR THE CHRISTIAN, the cross is not over and done with in a crisis experience of cleansing. There is a cross in life, to be borne daily.

Would it be too severe to say that most of our failures come right here? Those who have died with Christ fail when they do not live for Him. There is still a cross in the heart of God, and a cross for the Christian who would please and serve God.

Indeed, the cross of Christ is not a date on the calendar. It is not a piece of wood to which the Son of God was nailed. It is a timeless fact of history. It is a way of love that bears the burdens of others. It is identification with Christ in redemptive suffering for and in the griefs of others.

The theological meaning of the Cross as atonement we have said much about. We have less to say when confronted with such words as Paul's: "I . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Colossians 1:23-24).

Seldom has it been better expressed than by

John Bright: "As for the cross . . . it is not strange to us. We own to a crucified Saviour. In that we stand with the mainstream of Christian faith from the beginning onward, and we do well to do so. We enthrone that crucified Saviour in stained glass, wood, and stone—and in doctrine. To that cross we look for salvation."

Then Dr. Bright goes on: "But we want that cross not at all. Indeed we would have it the chief business of religion to keep crosses far away. We want a Christ who suffers that we may not have to, a Christ who lays himself down that our comfort may be undisturbed. The call to lose life that it may be found again, to take up the cross and follow, remains mysterious and offensive to us. To be sure, we labor to bring men to Christ, and we pray, 'Thy kingdom come.' But our labor we see as a labor of conquest and growth, successful programs and dollars. Can it be that we are seeking to build the Kingdom of the Servant—without following the Servant? If we do so, we will doubtless build a great church—but will it have anything to do with the Kingdom of God?"

These are strong words. We may ponder them well. They bid us recall that it is not enough to wear the cross. We must bear it.

Sunday Morning Christians

Statistics are always interesting. Sometimes they are alarming. One of the most frightening of all as related to the work of the church are those that reflect the comparative attendance at services Sunday morning, Sunday evening, and at the midweek prayer meeting.

One is almost immediately reminded of the figures listed in the Book of Judges for the army of Gideon. The "Sunday morning" crowd was 32,000. The attendance "Sunday night" was 10,000. There were 300 who turned up for "prayer meeting" Wednesday night.

It is easy to pass off the problem with the rejoinder, "Yes, but the 300 won the victory over the Midianites." So it was, and so it will probably ever be. Yet the absence of 22,000 "Sunday night" and the whereabouts of the 31,700 "Wednesday night" are still something of a puzzle.

These words are written with full understanding of the fact that health and living conditions may make nighttime attendance difficult or impossible. Still this is the exception, rather than the rule.

With a bit of irony someone wrote the lines:

*I love the Church that Jesus bought
And know that it is right;
I go there on Sunday morning,
But not on Sunday night.*

*I love to sing the songs of God;
Such worship must be right.
This I do each Sunday morn,
But not on Sunday night.*

*I love to hear the gospel preached;
It gives me pure delight.
I hear it each Sunday morning,
But not on Sunday night.*

*I'd go through rain, sleet, or snow,
Do anything that's right,
To be at church each Sunday morn,
But not on Sunday night.*

PERHAPS IT IS TIME to take another look at the situation as it prevails in many of our churches. The fact that some have narrowed the gap between the Sunday morning, Sunday evening, and prayer meeting attendance lends reason to believe that more could do it if they tried.

With all due allowance for the personal dimension of Christian experience, it is still true that exposure to public worship only an hour a week is just not enough to build sturdy Christian character.

One of the tragedies of the modern church world in general lies in the nominal relationship of the people to their churches. Church membership figures stand in an all-time high. But for multitudes, church membership means little or nothing more than naming the church they do not attend when they don't go!

If in rare cases church attendance may be a crutch for a crippled Christian experience, in the majority of instances the very opposite is the case. One shrewd observer of the American religious scene has said, "For every man who goes to church to coddle his soul, there are two who stay away because Christ's light is pain to selfish eyes."

Part of our problem overall is our preoccupation with a clutter of gadgets and goods. Even a century ago Emerson wrote, "My household suffers from too many servants. My cow milks me." Our servants today are mechanical servants, but no less demanding of thought and attention.

We may well wonder, as James Crabtree has challenged us to, whether our children would ever graduate if they attended school like we attend church.

If it is better to be Sunday morning Christians than not at all, it is far better to participate in the full life of the community of the Spirit which is the church.

It is both the case that we need the church and the church needs us. The meeting of this mutual need begins with faithfulness to the public services of the family of God.

NEW LOCATION, FACE-LIFTING MARKS SOUTH AFRICAN COLLEGE PROGRESS

Another phase in the development of Nazarene Bible College in South Africa is complete. Rev. Floyd J. Perkins, principal for nearly twelve years, has accepted the assignment of establishing a Bible school in Lourenco Marques, Mozambique. Rev. Milton B. Parrish, superintendent of the South Africa European District, is temporarily serving as principal of the South Africa school until a successor is named. Following is an interesting account, written by Mr. Perkins, of the development of Nazarene Bible College.—*Managing Editor.*

A Nazarene Bible college in South Africa was conceived by Dr. C. H. Strickland, pioneer superintendent of the South Africa European District, and Dr. Hardy C. Powers, the then-presiding general superintendent over the African work.

Its actuality was made possible by an offering sponsored in 1953 by the N.Y.P.S. when two overseas colleges, one in Australia and one in South Africa, were established. The pastors of the South African District enthusiastically supported the venture, and one of them, Rev. C. J. Pass, became the principal.

Classes were opened in January, 1954. After one year Mr. Pass resigned and Dr. Strickland assumed interim leadership of the college in addition to his duties as district superintendent. In September, 1955, Rev. Floyd J. Perkins was appointed principal by Dr. Samuel Young, general superintendent in jurisdiction.

With thirteen years of growth behind the college all but five of the pastors serving on the district have been trained in this institution. Twenty-one more preachers and their wives are now in training, or have recently graduated. In all, seventy-two Christian workers have received training.

During these few years the district has grown from its beginning to twenty-five churches, with a membership of nearly one thousand, and a Sunday school enrollment of two thousand. Among graduates is Rev. Richard Zanner, who serves the church with distinction as pastor of Frankfurt (Germany) First Church.

The college was opened in the quaint and beautiful city

of Potchefstroom, mainly an agriculture community, but balanced with a liberal arts university and a theological seminary. This community received the new Nazarene college with gracious South African hospitality.

In 1961, it seemed providential to move the college to the young and growing city of Florida, a suburb of the "City of Gold," Johannesburg. Here, nestled against the background of Florida Lake, and strategically located near to the heart of the great metropolis, and at the hub of the entire nation, the college serves a growing church much more adequately. Students are at this moment actively engaged in starting four new churches in Greater Johannesburg.

Warmhearted and enthusiastically eager students overlooked for several years the inadequate facilities, and came to enroll until all available space was filled. But something needed to be done to improve facilities, and "Bible College Face-Lift" was launched accordingly in November, 1965. It seemed an impossible task with limited finances, but God gave assurance that this was His time.

General Superintendent Hugh C. Benner, who was visiting the field, approved the plans and promised some help. Mr. Frylink Schoeman, a consecrated Nazarene builder, moved onto the premises to begin the building operation single-handed. By March, 1966, \$1,000 was needed to continue the building program throughout the month. On March 1 the treasury was nil, and it seemed that building operation must cease, but Brother Schoeman and the students moved on with the building by faith.

As we moved God moved, and when the accounts were balanced, April 5, \$1,010 had been received. After the wonderful Easter Offering of 1966 had been received, a gift of \$5,000 from Alabaster funds was sent. Later in the year a Mr. Wilton from Chicago First Church gave another \$5,000. This went to build Wilton Memorial Hall, which accommodates ten married couples with children. By the end of the year \$32,000 had been received from all sources for building and operating



FLOYD PERKINS



PRINCIPAL Floyd Perkins presents (left photo) an honorary builder's certificate to Mr. and Mrs. Frylink Schoeman during graduation ceremonies. Mr. Schoeman was in charge of the college face-lifting in 1966. (right photo) Well-wishers mingle with 8 students who formed a choir which sang at the Central African youth camp. Rev. and Mrs. Floyd Perkins accompanied the choir on the 2,000-mile round trip.

expenses. Property improvements amounted to nearly \$40,000.

The completely remodeled H. H. Wise Memorial Hall for women students was named in memory of the late Rev. H. H. Wise of Nashville to honor a gift of \$5,000 received from Nashville First Church. It was this generous gift that enabled the college to secure the present valuable site six years ago.

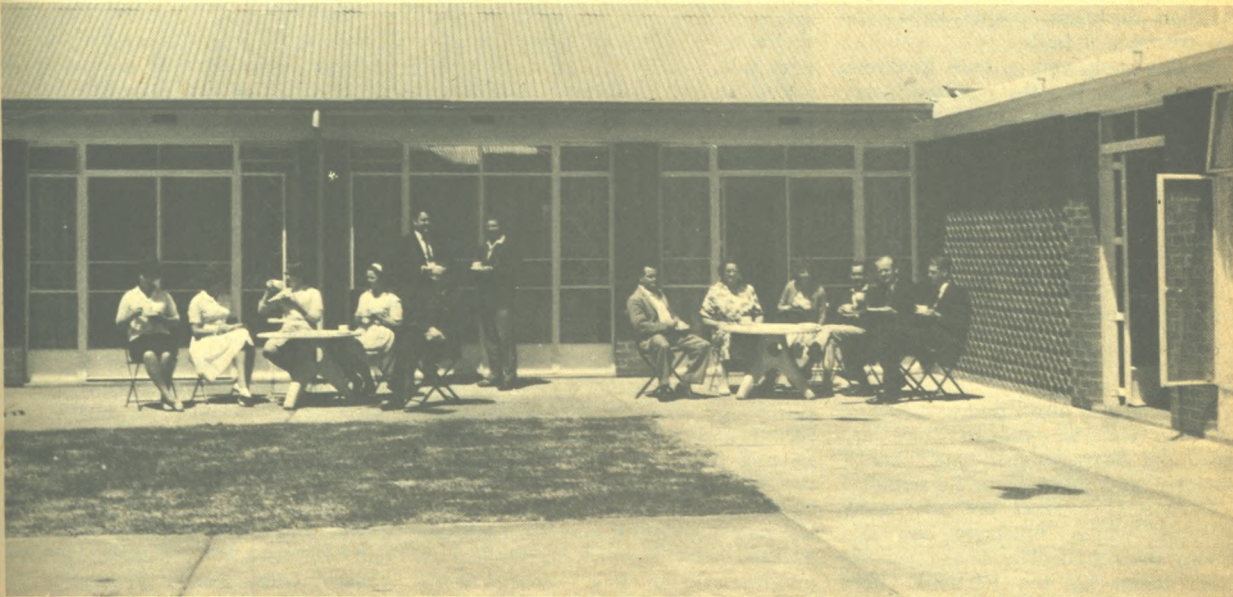
An important factor in college growth has been the choir under the direction of Mrs. Libby Perkins. A rally is held in each church every year. A bilingual, anniversary, long-play record has also been produced. Graduates of the college are now serving as part-time instructors in the fields of religious education and Bible.

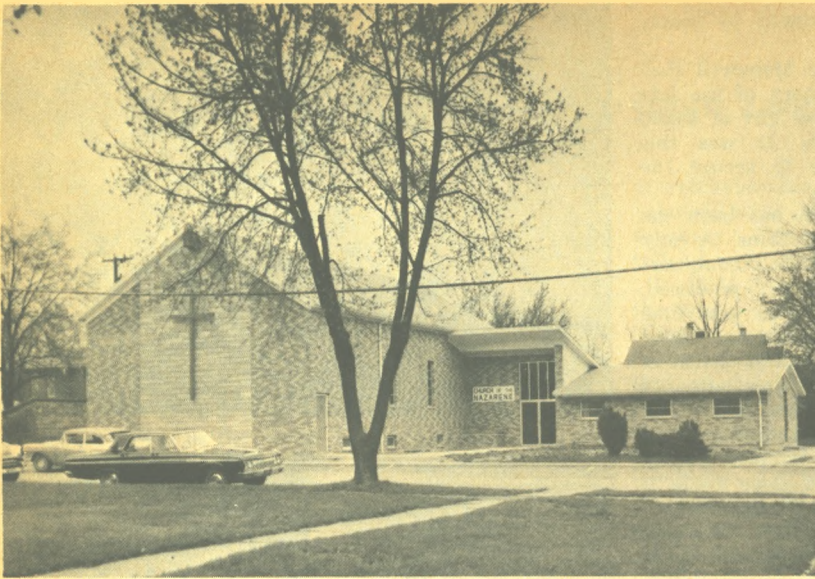
Still another important factor in the smooth operation of the college has been the efficient administration of dormitory life by the matron, Mrs. M. Cloete.

In 1958, under the guidance of the Department of Education and General Superintendent Samuel Young, an affiliation with Canadian Nazarene College made it possible for students who meet university entrance requirements to receive degrees from the Winnipeg, Manitoba college. Under this arrangement nine students have earned the Bachelor of Sacred Literature degree, and four have earned the Bachelor of Theology degree. Seven more students are now working toward further degrees.

Prayer, faith, buildings, funds from local, General Budget, and Alabaster offerings, consecration, sacrificial service, Christian fellowship, and intellectual development—they all converge at Nazarene Bible College to produce through the alchemy of God's grace a climate for the production of workers who are helping to build the Church of the Nazarene in South Africa.—Rev. Floyd J. Perkins.

THE COLLEGE choir (top) poses for its photo, which was taken at the time the group recorded a long-play record. Mrs. Perkins, choir director, is at right. The college staff (upper right) gathers for a faculty dinner at the Perkinses' home. Five students (right) and a pastor appeared at a college rally in Rustenburg. Rev. G. Tredoux, right, a graduate of the college and pastor of the church, stands with the students: left to right, D. Raath, S. Schmidt, V. Joubert, P. van Tonder, and J. Dugans. Students and faculty (below) mingle in the courtyard of the Wilton Memorial married couples' quarters.





BEGINNING its fiftieth year, the Payne, Ohio, congregation participated April 30 in the dedication of a new church, valued at \$75,000. Indebtedness has been reduced to \$45,000. Rev. Carl B. Clendenen, superintendent of the Northwestern Ohio District, preached the dedication sermon. Much of the work on the new building was accomplished through volunteer labor, according to Pastor Walter W. Smith.

The Book Corner

THE CALL OF THE AGUARUNA

By Ethel King Dickerman, Kansas City, Mo.: Nazarene Publishing House, 1967. 80 pages, paper, \$1.00.

The author is Mrs. Ethel King Dickerman, wife of a Nazarene pastor. She has compiled the story of Nazarene missions among one of the most primitive peoples of the western hemisphere. It is a story of dedicated missionaries, spiritual hunger, heroism, heathen darkness, gospel light, and the triumph of faith.

In this book, you go with Nazarene missionaries to the indescribably beautiful jungle country of the upper Amazon. Here in the rain forests or the montaña one will share the experience of giving the gospel to primitive Aguaruna Indians. One struggles with them to cope with the dense forest and the deep-streamed valleys where rivers are the main highways and navigation is hazardous.

One cannot help but yearn for more hands and help, as he reads of the missionary struggle.

The reader is also lifted to rejoicing by the victories—though they are slow and heart-fought. The book is personal and intimate in its detail.

Of special interest are the many pictures which illustrate the life among the Aguarunas. These pictures were taken by the Peruvian field

superintendent, Rev. Clyde Golliher, and fortify the book's impact many fold.—B. Edgar Johnson.

GROWTH IN HOLINESS

By James F. Ballew, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 64 pages, paper, \$1.00.

The author, James Franklin Ballew, was a brilliant student, a good pastor, and an able administrator. A peculiar poignancy attaches to his book in the fact that his own growth in holiness was compressed into such a brief span due to his malignant illness.

The title, *Growth in Holiness*, accurately expresses the scope of this rich little book. The author has drawn freely on the standard holiness classics of the past, yet he has expressed his thoughts in language suited to our own day.

The chapter headings tell of the range of the book. It treats of "Growth in Relation to the Appetites," "The temperment," "Infirmities," "Temptation," and "Suffering." He then enunciates some "Principles of Growth."

For a generation comparatively unfamiliar with J. A. Wood's *Purity and Maturity* and other similar works, this book will be a rich treasure.

One quotation stands out for me because of the author's own personal suffering, "The whole problem of suffering is a real one to the man seeking growth in holiness, for unless the Christian learns to thrive on difficulties, unless he learns to turn his very obstacles into doors, his Good Fridays into Easter mornings, his progress will be slow."—Joseph Gray.

COMPLETE CONSECRATION: THE KEY TO HAPPY LIVING

By G. Franklin Allee, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 32 pages, paper, 50c.

Rev. G. Franklin Allee, author-pastor-evangelist, contributor of many articles and books across the years, writes specifically toward the goal of "full dedication to the will and purposes of God." The deep spiritual dimension of the subject is directed toward both lay and ministerial readers.

Willing to admit that there is too large a percentage of Christian people who are unhappy and unable to serve the kingdom of God, G. Franklin Allee searches for the solution. A grain of sand can blind the eye; a speck of dust can hinder the finest timepiece; but too few realize that a self-seeking spirit can rob the soul of victory and peace.

The author would like you to see what God might accomplish when your life is fully yielded to His Spirit and dedicated to His glory. In the light of complete consecration, Mr. Allee perceives every Christian life as happy and useful.

How rewarding to find a man who can author the concern of his soul into such a precise and purposeful book!—Orville Maish.

AMBASSADOR DIARY

By Paul Orjala, Kansas City, Mo.: Nazarene Publishing House, 1967. 96 pages, paper, \$1.00.

Paul Orjala is a missionary statesman. In service in Haiti he pioneered both language studies and the use of folk music for gospel singing. He is a doctoral candidate in linguistics and now heads the Department of Missions at Nazarene Theological Seminary.

In many ways this is a young people's world. Boundaries are changed, even governments unseated as a result of young men and women demonstrating in the streets.

Constructively a new concept in the establishing of free people has been undertaken in the Peace Corps. Young, talented, Americans are giving themselves to the directing of the people of the "waking" nations in building a better homeland. This is the mood of the times.

Ambassador Diary tells the exciting story of the young men from Nazarene colleges who went in the summer of 1966 to carry the message of the gospel to Central and South America. You feel the freshness of "today" as the crisp, moving entries unfold the picture. It is as though it were happening as you read it.

James Russell Lowell said, "New occasions teach new duties." These duties are both spiritually productive and emotionally rewarding as this "Diary" witnesses.—T. E. Martin.

Vital Statistics

DEATHS

JOHN CUNNINGHAM, sixty-eight, died June 17 at Des Moines, Iowa. Funeral services were conducted by Rev. R. W. Phillips. He is survived by one brother.

MR. GILBERT NYLIN, sixty-two, died July 11 at East Rockaway, New York. Funeral services were conducted by his pastor, Rev. R. J. Cerrato. He is survived by his wife, Winifred; a daughter, Mrs. Karl Knudsen; four grandchildren; one brother; and one sister.

EDWIN M. WILES, sixty-six, died July 2 at Des Moines, Iowa. Funeral services were conducted by Rev. C. E. Stanley and Rev. L. L. Watters. He is survived by his wife, Lorna; one daughter, Mrs. Arthur Knight; and one granddaughter.

MARRIAGES

Miss Jan Anderson and Mr. Forrest Stone at Long Beach, California, June 9.

Miss Sharon Wise and Mr. W. Neal Skilling at Upland, California, June 9.

Miss Carolyn S. Jantz and Mr. Joel E. Pickering at Bourbonnais, Illinois, July 8.

BORN

—to Rev. Jay and Margaret (Albright) Bergers of Yorktown Heights, New York, a son, David Paul, July 5.

—to Mr. and Mrs. Robert Brooks of Bourbonnais, Illinois, a son, Todd Andrew, July 7.

—to Charles and Jean (Gadbow) Clark of Marshalltown, Iowa, a daughter, Julie Anne, July 18.

—to Merwyn and Glenna (Cochran) Matson of Muncie, Indiana, a son, Matthew Dean, July 19.

—to Mr. and Mrs. Michael Salyer of Bourbonnais, Illinois, a daughter, Tammy Rene, June 17.

—to Rev. LaVerne D. and LaVelle (Bickford) Wilson of Brush, Colorado, a son, Steven Brent, July 19.

—to Mr. and Mrs. Paul Zoroya of Bourbonnais, Illinois, a son, Mark Paul, June 1.

Announcements

RECOMMENDATIONS

Rev. Peter Wolpe, who has served as a successful pastor of churches in Illinois, California, and South Dakota, has entered the field of evangelism. A number of years ago he and his brother traveled as a successful team. I recommend him to all as a man with dedicated musical ability and a passion for souls. His address: 546 East Howard Street, Pasadena, California 91104.—Albert O. Loeber, Superintendent of South Dakota District.

Rev. C. Frank Beckett, who has served as a successful pastor of churches in West Virginia, Arkansas, and South Dakota, has entered the field of evangelism. I recommend him to all as a capable servant who has a burden for souls. God has given him unusual success in soul winning. His address: Madison, South Dakota 57042. After October 1: c/o Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.—Albert O. Loeber, Superintendent of South Dakota District.



GENERAL Superintendent Hugh C. Benner preached the dedicatory sermon on the occasion of the dedication of the Crowley (Louisiana) Ebenezer Church. **Rev. T. T. McCord**, superintendent of the Louisiana District, assisted. The church seats 250 persons in its sanctuary and provides space for 200 in Sunday school. The church, valued at \$75,000, has an indebtedness of \$18,000, according to Pastor J. D. Shaw.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Indiana that the Lord will remove every doubt and give her the witness that she is saved, and for the salvation of her children.

—by a Christian lady in Virginia for her husband, who is going through a time of illness.

(Reports of births, marriages, and deaths occurring within only the last ninety days are reported. Please allow four weeks between sending the information and publication.)

Directories

BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HUGH C. BENNER:

Tennessee Aug. 23-24
South Arkansas Sept. 6-7

GEORGE COULTER:

Gulf Central Sept. 14-15

V. H. LEWIS:

North Arkansas Aug. 23-24
New York Sept. 8-9
North Carolina Sept. 13-14

HARDY C. POWERS:

Houston Aug. 23-24
Georgia Sept. 7-8
Joplin Sept. 13-14

G. B. WILLIAMSON:

Kansas City Aug. 23-24
Southwest Oklahoma Sept. 7-8

SAMUEL YOUNG:

Indianapolis Aug. 23-24
Southeast Oklahoma Sept. 6-7

OF PEOPLE AND PLACES . . .

IN SPITE OF the closing of missile bases and Walker Air Force Base near Roswell, New Mexico, First Church there continues to progress, according to Pastor L. P. Jack Durham. Twenty persons were added to the membership recently, 14 of whom were by profession of faith. There are 3,000 vacant houses in the city which once had a population of 60,000 persons.

CELEBRATING their fiftieth wedding anniversary June 12 were Mr. and Mrs. M. T. Davis, of Junction City, Oregon. They are members of the Eugene (Oregon) Fairfield Church. Among their children are two ministers' wives, Mrs. Dorothy Edwards and Mrs. Eleanor Culbertson.

THE REPORT of giving for world evangelism on the Los Angeles District, listed as nearly \$120,000 in July 12 issue, was based on misinformation. The district instead gave \$182,000. Giving for all purposes was \$2.2 million.



DR. L. S. OLIVER, superintendent of the Illinois District, preached the dedicatory sermon for the recently completed Chrisman, Illinois, church on June 18. The new sanctuary and educational unit are valued at \$100,000, said Pastor John B. Haley, Jr.

CALIFORNIA'S "CAFETERIA CHURCH" SPREADS INVITING FRAGRANCE

THEY USED to call it the "cafeteria church." When you went in, you picked up the chair you would sit on, and carried it out when the service was over.

This was only one of the cumbersome routines the forty-six members of the Stanton, California, church faced while worshipping in a rented community hall which was used for something less than holy purposes the other six days.

The church had its start more than three years ago. While Dr. Nicholas Hull, superintendent of the Southern California District, recommended that the district provide financial support, no nucleus of Nazarenes waited there for a church to be born.

It was an associate pastor of Santa Ana First Church who envisioned a church at Stanton. Without committed personnel other than his own family, Rev. George L. Smith began a church in Stanton's Lions Hall.

But Nazarene laymen did come, and a year after the church was organized in May, 1964, there were forty-two members.

At this point Pastor Smith, his wife, and members concentrated on several important programs. This work brought the young church through a difficult phase which could have well taken years to achieve through more casual efforts.

Observing "10 Sundays of Unique Evangelism," a denomination-wide program conducted in the fall of 1965, Pastor Smith stressed Sunday school attendance and Sunday night evangelism.

Since the Stanton church could not conduct a week of concentrated evangelistic services because the hall was available only on Sunday, the emphasis on Sunday evangelism had particular meaning.

The result was a 30 percent increase in Sunday night attendance. New people, especially parents of Sunday school children, attended. Some of them found Christ in the makeshift church, Pastor Smith said.

A Bible class for women, made up of mothers of children who rode the Sunday school bus, attracted many who had not been attending church.

A Cradle Roll, a once-a-month literature distribution Sunday, and a Youth Week were among other programs which took on significance as they began to feed new people into the church. Sixteen babies, many from new families, were enrolled in the Cradle Roll during the second year.



SUNDAY SCHOOL supervisors work around a common table to support teachers whose classes are separated by temporary room dividers.

But it took work. Sundays began at 7:00 a.m. After cleaning the hall, littered with debris from Saturday night parties, laymen unloaded Sunday school and worship furniture from a two-wheeled trailer where it was stored during the week: portable tables, room dividers, benches, chairs, altars, the pulpit, carpet runners, carpets and toys for the nursery which was set up in the kitchen, books, literature, bulletin boards.

They were all in place by nine o'clock, and would be removed again twelve hours later. The exercise was repeated 130 times in two and a half years.

But at the portable altars 102 persons found spiritual help during the second year.

The Sunday school attendance continued to grow. The average for the second year grew to 100, compared to 77 the year before. Sunday school enrollment climbed to 201, a 39 percent increase.

Seven Sunday school classes blossomed into twenty during that second year. An adult class met on the church bus; two classes met in a house trailer, and another out in the open.

The remainder gathered in the hall, which was chopped into cubicles by movable dividers. To teach the burgeoning school took a staff of thirty-three persons, superintended by hardworking Jim Peek.

Church membership grew 10 percent, from forty-two to forty-six, as did the financial stability of the young congregation. It exceeded its General Budget by 69 percent, contributed \$1,556 to world evangelism, and paid in full its other budgets. The young church contributed to seven special offerings during its second year.

Total giving reached \$17,000, a 58 percent increase over the first year, and a per capita of \$372. And two years after its organization the new church became fully self-supporting.

Now it needed a church to call "home," and its membership made its feeling known by paying and pledging a total of \$26,000 to be paid over a three-year period. Impressed by the church's dedication, the district advisory board authorized a go-ahead on the purchase of property.

The Stanton mayor, Harry L. Miller, became during the tough years of developing a church plant a personal friend of Pastor Smith's. He turned out for a ground-breaking ceremony on a two-acre plot which was to be the site for a 6,000-square-foot chapel and Sunday school unit.

District and general church leaders watched with enthusiasm the progress at Stanton. At the 1966 district assembly, Stanton was cited as the "outstanding growing young church."

Then the Department of Home Missions, through Dr. Orville Jenkins, executive secretary, announced the church was to receive one of seven "growing church achievement" awards to be given in the entire denomination.

That was for work completed more than a year ago. As the third year came to a close, the membership had climbed to seventy, fifteen of whom had joined by profession of faith. No longer can the church be considered for awards for congregations of fifty members or less. It has grown out of the league.

Total giving last year reached \$20,000, and again all budgets were paid. Stanton Nazarenes gave 10 percent of their stewardship funds for the evangelization of others.

During the early months it became a habit for Pastor Smith to keep fresh flowers in front of the pulpit. Now the fresh fragrance from Lions Hall has spread all over Stanton.

You Should Know About . . .

THE DROUGHT in India is ended, at least temporarily. This is the best news India's 50 million people could hear since famine set in two years ago.

Good rains can accomplish more in meeting India's material needs than all of the organizations which have pitched in to help at this crisis time could offer.

But the monsoons don't solve India's food problem immediately. It will take more than another year of rains to restore groundwater and move India toward its goal of self-sufficiency of grain by 1971.

And water isn't the only need. More fertilizer, better seed, irrigation, and better tools are needed almost as badly. A better understanding of how to use these is just as important. The country is also trying to reduce the number of 12 to 15 million new mouths each year it has to feed.

The solutions to India's problems aren't simple.

Yet the country's attitudes at times tend to fog the picture for those on the outside who want to help. Legislation came up recently at New Delhi that called for the "channeling" of funds of foreign Christian missions in India through government agencies, and would ban conversions of tribesmen and other Indians under twenty-one.

The measure was voted down, and a spokesman said it was because the government had already instituted checks to prevent misuse of mission funds. This was necessary since some persons associated with Christian missions have been discovered using their resources to influence Indians into becoming converts.

Yet these conflicts, as unhealthy as they may be, are rare, and should not blunt the concern of Christians everywhere interested in the welfare of not only the Indian's stomach, but also his soul.

WOMEN will have to wait at least two more years to find out if they have a right to vote in the Luthern Church-Missouri Synod. The question, to be studied during the next two years, will be voted on at the 1969 convention, according to action taken recently in New York. The church has a membership of 2.8 million.

THE AMISH in Indiana and Iowa will continue educating their children in their own schools, using teachers who have in some cases no more than an eighth-grade education.

This is the result of rulings in the state which exempt the schools from school standards laws.

However, in Indiana the teachers must pass a high-school equivalent test and the new Amish school buildings must meet the state's minimum health, fire, and educational requirements for new schools. Vocational courses must also be strengthened.

In Iowa, a proposal by the American Civil Liberties Union has been accepted. It will exempt the Amish schools from state standards, and judge the adequacy of their schools by testing the children.

A MOTHER of six and grandmother of fifteen has begun a two-year term of missionary service in Azrou, Morocco. Mrs. Ruth Rohr, sixty-two, a registered nurse from Kennett Square, Pennsylvania, is working at a home for abandoned children operated by an independent missions organization.

NAMES IN THE NEWS—LOUIS CASSELLS, religion editor of United Press International, was awarded the James O. Supple Memorial Award of the Religious News-writers Association.

ULRIC JELINEK, noted space scientist and inventor, will speak at the grand opening rally of the National Sunday School Association held October 25-28 in Minneapolis.

FEDERAL JUDGE Albert B. Maris has resigned as presiding clerk of the Philadelphia Yearly Meeting of Friends. He disagrees with its resolution supporting sending medical supplies to North Vietnam even if it means defiance of the U.S. Government.

DR. JOHN LOGAN-VENCTA, an Ottawa minister who was principal Protestant chaplain of the Canadian army in World War II, was elected moderator of the Presbyterian Church in Canada.

THREE NEGROES HAVE been named to high church posts: Dr. Shelton B. Waters, named moderator of the United Presbyterian Synod of Pennsylvania; Rev. Joseph H. Evans, named pastor of the Church of the Good Shepherd in Chicago, one of the two top-salaried jobs in the United Church of Christ; and Dr. Harry B. Gibson, Jr., named superintendent of the Chicago Western District of the Rock River Conference.

THE PRESIDENT of Holiday Inns, Wallace E. Johnson, said recently that he makes a daily list of things he and his wife should pray about. They range from personal to highly complicated business problems.

Early in his Christian experience he was under the impression that he should not pray for success in his business, nor financial success.

"When I surrendered my life to Jesus Christ some years ago," Johnson said, "I turned everything over to Him: money, possessions, goals, dreams, business. Any success I have achieved since is His success. All money is His money. How can I separate the different areas of my life and pray for some and not the others?"

IN HIS FIRST time to preach in a Communist country, Billy Graham spoke on three occasions to hundreds of enthusiastic believers in Zagreb, Yugoslavia. On one occasion, a crowd of 2,500 stood in a steady rain on a Roman Catholic seminary practice soccer field to hear the evangelist speak.



GRAHAM IN YUGOSLAVIA



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Featuring the songs sung by Charlotte Copeland Zarfes, "The Scottish Nightingale," as sung to multitudes throughout many countries. Contains many poems of Annie Johnson Flint set to music, such as "The Greatest Blessing," "One Day at a Time," "Oh, Wonderful Love."

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Large sheet-music size folio of 16 solos as sung by Mr. Shea. Complete with piano accompaniment, guitar symbols and ukulele diagrams. Selections include "Ivory Palaces," "Balm in Gilead," "He's Got the Whole World," "The Love of God."

WESTERN PRAISES

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Sheet-music style arrangements of 16 songs flavored with the appeal of the West. Accordion, guitar or piano accompaniment. Includes "When Jesus Beckons Me Home," "We'll Talk It Over," "Led by the Master's Hand," and "Ten Thousand Angels."

HALLELUJAH!

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A book of 64 pages of distinctive spirituals and songs as sung by Mr. and Mrs. Floyd H. Lacy. Many novelty-type numbers, such as "Grumblers," "The Hornet Song," "My, Didn't It Rain!" "Ezekiel's Bone Yard," "You Had Better Dig Deeper."

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DR. R. I. GOSLAW, superintendent of the Pittsburgh District, preached the dedicatory sermon, and Mrs. Goslaw sang, on the occasion of the dedication of the Ellwood City, Pennsylvania, church. Former pastors, Rev. George Sarber and Rev. Clifton Thomas, along with Rev. Gordon Graves, participated in the dedication. Pastor H. W. Diehl indicated that the church is valued at \$45,000. Indebtedness is \$25,000.

Among Five Killed . . .

McGRADY, TWO STUDENTS DIE IN CRASH

The director of public relations at Bethany Nazarene College, and two members of the Collegiate Quartet died August 3 in a grinding two-car crash on the east edge of Tulsa, Oklahoma.

Two of the four passengers in the oncoming car were also fatally injured.

Dead are Rev. Paul McGrady, forty-two, who went to the college in 1962 as a professor of practical theology; Thurman (Gene) Coburn, nineteen, the driver, and son of Dr. and Mrs. Thurman E. Coburn, Bethany, Oklahoma; and Paul W. King, eighteen, son of Mr. and Mrs. Clarence W. (Bud) King, of Kansas City, Missouri.



Mr. McGrady

The three Bethany representatives were riding in a Chevrolet Camino, a small pickup truck owned by McGrady. Police said the vehicle went out of control on a rain-slicked highway, crossed the median strip, and collided with another car. The accident occurred on the Skelly bypass (Interstate-44) within the Tulsa city limits.

Following the McGrady auto was the college-owned station wagon in which McGrady's two children—Miriam, fourteen; and Paul, Jr., eight—were riding, and the remaining two members of the quartet: Steve Langford, Oklahoma City; and Jim Dillow, Chanute, Kansas. The second car was not involved in the mishap.

The group was en route to the Northwest Oklahoma District youth camp being held near Siloam Springs, Arkansas. McGrady was to serve as evangelist and the quartet was to sing.

Mr. McGrady was appointed director of public relations a year ago. He was active as an evangelistic speaker, and was active in training student teams in personal evangelism.

Before going to Bethany in 1962, he was pastor at Kansas City (Missouri) St. Paul's Church for four years. He was a graduate of Trevecca Nazarene College and Nazarene Theological Seminary, and had done graduate work at Vanderbilt University in Nashville toward a doctoral degree.

Coburn, a political science and psychology major was president of the sophomore class. King, a freshman, was a music major.

Funeral services for Rev. Paul McGrady were held August 5 at Bethany First Church. General Superintendent G. B. Williamson preached the funeral sermon.

Services for Gene Coburn were also held August 5 in the Bethany church. In addition to his parents, he is survived by his maternal grandmother and paternal grandparents.



King

Services for the King youth were held August 7 at the Dundee Hills Church in North Kansas City, where he was a member and his father is Sunday school superintendent. Pastor Harold Platter preached the funeral sermon. Survivors include a brother, maternal grandfather, and paternal grandmother, in addition to his parents.



Coburn

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

READY EVEN TO DIE

August 27

Scripture: Acts 21:1-23:11 (Printed: Acts 21:7-14)

Golden Text: Acts 21:13

Why was Paul so determined to go to Jerusalem at this time? What was the purpose of the providential warnings?

SYNOPSIS: To understand the mind of Paul at this point, we should go back to Corinth, near the end of his last missionary journey in that region. The apostle looked eagerly toward the west and to Rome. How he wanted to take a ship in that direction (Romans 1:11, 13)! Divine duty called in *another* direction: the offering raised by the Gentiles must be taken to Jerusalem, in an effort to heal the division in the Church. Nothing could dissuade him.

JERUSALEM: THE THREAT OF MAN

Along the route of his third missionary journey Paul must have pondered the question of returning to Jerusalem. As a gesture of gratitude for spiritual blessings, the Gentile Christians had been gathering funds for the impoverished church in Jerusalem. Paul had pressed for this money over a long period of time (see II Corinthians 8 and 9). It was his prayer that such a gift would draw together the Gentile and Jewish segments of the Church.

Grave danger was involved, however. Paul was not a popular figure. The Hebrews in general regarded him as a traitor, and the Jewish Christians looked upon him as an innovator (read carefully Acts 21:17-26). The apostle travelled toward the Holy City with great trepidation (see Romans 15:22-23).

JERUSALEM: THE WILL OF GOD

The Spirit and the Church both persistently witnessed to Paul that "bonds and afflictions" awaited him in Jerusalem (Acts 20:23). Upon one occasion (21:13) the plea of his friends was so strong it tended to weaken his resolve. However, like his Master before him (Luke 9:51), Paul also set his face steadfastly toward the city of David. The warnings of the Church and the Spirit were thus not in the nature of a restraint, but a preparation for persecution.

O God, give us each a worthy mission in Thy kingdom and the resolution of Paul to see it through!

Conducted by W. T. Purkiser, *Editor*

When Paul said in I Corinthians 7:6, "But I speak this by permission, and not of commandment," was it inspired of God? If not, can this and related matters be thrown out simply as Paul's own ideas and having nothing to do with divine inspiration? I have always maintained that every part of the Bible was divinely inspired. Even the quoting of Satan's words is part of the whole Word of God. I am reluctant to give ground and say that Paul was speaking merely as an uninspired man for a few verses, and then went back to being "moved by the Holy Spirit" the rest of the time. If the latter be true, aren't we liable to run into trouble trying to decide whether all Bible writers are inspired in all they say or just in part?

I think you said it all when you said, "Even the quoting of Satan's words is part of the whole Word of God." If Satan's words could be part of the whole Word of God, why couldn't Paul's words?

I believe Paul was divinely inspired to make a distinction between what he wrote in the firm conviction that it was "the word of God," not "the word of men" (I Thessalonians 2:13), and what was his own considered judgment in the light of the circumstances. Verses 12 and 25 express the same view.

The same distinction appears in Ecclesiastes, where several passages are introduced with the words, "I said in mine heart" (e.g., 2:1; 3:18), or their equivalent, and where what follows seems cynical and doubting, and in one case an actual disavowal of immortality.

These were the wise man's speculations, and trace the path of his pilgrimage from skepticism to the faith that finally affirms, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God

shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (12:13-14).

The point is that the whole Bible is inspired, and when the words of Satan or the speculations of the wise man or the considered judgment of Paul is included, these are clearly identified for what they are.

As to throwing anything out as "simply Paul's own idea," my disposition would be to consider it with the utmost seriousness simply because it was Paul's own idea. I would treasure every expression of his opinion, even though in the matter of the propriety of Christian marriage circumstances now make it advisable rather than inadvisable.

You also hit the nail on the head with your expression "the whole Word of God." It is the Bible in its entirety that constitutes God's Word. No part may be picked out and isolated from the balance. Each item should be considered in its total context. What vagaries of doctrine could have been avoided if this principle had always been followed!

We have been told lately that Paul had been married. I have been a Christian for thirty years, and this is the first time I ever heard that. Since then, I have been searching the Scriptures. Will you answer this for me and give the scripture where to find it? I must know the truth.

Relax. It isn't all that important.

And there is no scripture that proves the matter one way or another.

At the time Paul wrote I Corinthians 7:7-8 and 9:5, he was not married. But he may have been a widower, as could be implied from I Corinthians 7:8.

The view that Paul must have been married earlier is based on the assumption that he was a member of the Sanhedrin, and therefore, by Jewish custom, must have been a married man.

The assumption that Paul belonged to the Sanhedrin rests on the facts that

he was "consenting" to the death of Stephen ordered by "the council" (Acts 6:12 and 8:1), and that he acted as the agent of the high priest in persecuting the Christians (Acts 9).

However, the word translated "consenting" just means "to think well with" or to approve. It does not necessarily mean a legal vote in favor of. And any zealous person might have sought permission to persecute the believers.

So, you see, there isn't a great deal of evidence either way.

Some members of our board seem to think that, when we engage an evangelist, he should tithe what we pay him to our church. What do you say?

By no means should he tithe what you pay him to your church, unless he is a member of your church.

The evangelist, like everyone else, should pay his tithe through the church of which he is a member.

REV. FRED THOMAS
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